

# Studies in the Gospel of John 04 - Indwelling of the Spirit

by Alden Gannett

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*The sermon emphasizes the vital role of the Holy Spirit in the life of believers, highlighting the importance of love, obedience, and prayer in experiencing God's presence and power.*

**Duration:** 45:48

**Scripture:** John 13:36, John 14:5, John 14:12, John 14:21, John 14:26-27

**Topics:** "Holy Spirit"

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## Description

In this sermon, the preacher focuses on two main conclusions. The first conclusion is about peace, specifically the peace that Jesus gives to his disciples. Jesus assures them that he is leaving them with his peace and encourages them not to be troubled or afraid. He also predicts that his departure and return will trouble their hearts, but assures them that it is necessary for them to believe. The second conclusion revolves around the Holy Spirit and the role of the Trinity in the believer's life. Jesus promises to send the Holy Spirit to his disciples, emphasizing the importance of reaching the world with the Gospel. He highlights the presence of the Trinity within believers, stating that those who love and obey Jesus will have the Father and the Son make their abode with them. The preacher concludes by urging the audience to make the most of their lives and contribute to their generation.

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## Transcript

Jesus never fails, Jesus never fails, Heaven and earth may pass away, but Jesus never fails. Heaven and earth may pass away, but Jesus never fails. Keep in mind our setting here in the Gospel of John, for it has great, great context for our study this morning.

Remember, the bottom is dropping out of things for the disciples. It is serious when one of their own--one of their own in the sense of having been together for three and a half years--Judas is dismissed, and he's going out to betray the Lord. Peter, our Lord, has declared, will deny his Lord.

And all this in the context that the Lord is leaving. Well, you can't think of much more difficult setting than this, can you, humanly speaking? The bottom is gone. That's it.

We're through. We're washed up. Well, the Lord gave some introductory announcements, you remember, of his glorification, but this somehow didn't have proper meaning to them.

He announced that he was departing, and oh, they saw that very clearly. That they understood. He gave them a responsibility in his absence to love one another as he had loved them, but somehow this didn't quite register.

And so Peter asks the question, you remember, chapter 13 of John, verse 36, Lord, where goest thou? You said you were leaving? What do you mean? Lord, where goest thou? And the Lord says, I'm going to the glory, going to the Father's house, going to the Father's presence, but on a mission, with purpose. It's on your behalf. I'm going to prepare a place for you, and when everything's in order, I'm coming back to receive you unto I am, there ye may be also.

Thomas scratches his head, verse 5 of chapter 14 of John, and says, Lord, we know not where thou goest, and how can we know the way? And the Lord says, I am the way, the truth, the life. No man cometh unto the Father where I'm going, but by me. And Philip says, Lord, show us the Father, and it sufficeth us.

This was our discussion last night, which we did not complete. And our Lord here gives a threefold answer as to how the Father is shown, first in the day when he was with his disciples on earth, and then in our day after the Spirit has come. Back there, he says, verse 9, He that hath seen me hath seen the Father.

You've been seeing the Father and beholding me these three and a half years walking with you. You've seen the Father by hearing my words, verse 10, by beholding, by witnessing my works, verses 10 and 11. So you see the Father by means of the person of Christ, the words of Christ, the works of Christ.

But now I'm leaving. How will this take place? How will this be effective now in my absence? And as we closed the hour last night together, we saw verse 12 through verse 17, that our Lord is saying, the pattern will be the same. You will behold the Father in this day after my absence, going back to the Father, by greater works accomplished in answer to prayer in my name.

And as you behold the answers to prayer, as you behold the spiritual works, as you behold the multitudes of conversions, as you behold the movement of the Spirit of God in the transforming of lives in answer to prayer in the name of Christ, oh, you see the Father. And oh, I'm sending the Holy Spirit, verse 16 and verse 17, alongside to help, and I will pray the Father. And he shall give you another comforter, a word which means literally one called alongside to help.

Here's a helper, here's a paraclete, here's an advocate, that he may abide with you how long? Forever. Even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be with you, and shall testify of you. Oh, what comfort, what encouragement.

Yes, I am leaving. Yes, I am going back to the Father. Yes, you'll see me no more in the sense of bodily presence after my ascension until my return.

But in the meantime, you have the wonderful privilege of praying in my name, and I'm going to give the Holy Spirit who has been with you in your ministry. I am going to pray the Father that he will send him into you, and you will have the abiding presence of God the Holy Spirit to enable you, to care for you, to comfort you, to encourage you, to help you at every hour of need all during my absence. Isn't that precious? No.

He is the Comforter. He is going to abide forever. He is the Spirit of truth.

He is going to take the truth of God and show it to you. And while the world cannot receive him, you can. He is going to dwell in you.

I remind us once again of the utterly impossible situations which we find in our day, every one of us with our burdens, with our problems, with our needs, with our unanswered prayers, every one of us with loved ones without Christ, every one of us with those who are carnal, every one of us with, or at least many of us, with those with physical need or financial needs, with burdens, the need for wisdom, for direction, for leadership, for guidance, oh, so many situations, so difficult and humanly impossible. Why, within us is God the Holy Spirit called alongside to help, to direct us as we pray, to enable us in our praying, to pray in the name of Christ. And he says, Whatsoever ye shall ask in my name, that will I do.

Now there's a second way we see the Father in our day. Verses 18 to 20. I will not leave you comfortless, and you notice your margin says, I will not leave you orphans.

You must understand, dear disciples, that I'm not leaving you in the normal sense of the term. Yes, I'm going to go to the cross. Yes, I will be resurrected.

Yes, I will ascend bodily into the glory. Oh, but I will not leave you orphans. I come to you.

I am coming to you. It's better translated. He explains, got a little while in the world, seeeth me no more.

No, they're not going to behold me. My meetings after the resurrection are going to be with you. But ye see me.

You see me now. You're going to see me on resurrection day. You're going to see me for 40 days.

You're going to see me ascend back to the Father. But even more, because I live, ye shall live also. And at that day, ye shall know that I am in my Father, and ye in me, and I'm going to be where? In you.

Now we shall talk about this truth in detail, Lord willing, tonight, in discussing the vine and the branch in verse 15, chapter 15. But for the moment, this emphasis. Which was the greater privilege of the disciples? To have walked with the Lord for three and a half years, Jerusalem, Judea, Galilee, Perea, or to have Him in spirit indwelling them from Pentecost and following.

Which was better, to be walking beside Him on those dusty roads, and there witness His miracles, witness His life, witness His person? Which is better, to do that, or upon the day of Pentecost and following, to be baptized by the Holy Spirit and thus be placed into Christ, become a branch in the vine, and have Him actually dwell in them? What's your answer? My answer is the latter, and I believe that's our Lord's point here. Far better to be in them. And oh, to hear the Lord say in Matthew 28, Lo, I am with you, finish it, always, even to the end of the age.

He is now not just with a band of twelve, He indwells every single believer wherever He is on God's earth. I suggest a far greater privilege we have today than did the disciples of old in being with Him bodily for three and a half years. And now in His absence, why, we have the privilege of coming to the throne of grace boldly in the name of the Lord Jesus Christ, and whatever the need is, ask in His name.

And He says, you'll get it, and He's given us the presence of God the Holy Spirit to help us in the way. But not only so, why, He says, I'm coming to you, I'm coming back in spirit, I'm leaving you physically, I'm leaving you bodily, corporeally, but I'm actually coming on the day of Pentecost in spirit, and I am

personally going to indwell you. Ye in me, I where? In you.

Ye in me, and I in you. You see, I'm not going to leave you orphans. You're not going to be alone.

Not only am I sending the Holy Spirit, I am coming too, for in spirit I personally will dwell within you, and even more than that, ye shall be in me, and I shall be in you. Now we're still asking the question, answering the question of Philip back here, Lord show us the Father. And he says, why not? Day of Pentecost, you'll see my works in answer to prayer.

You'll also see my person dwelling within the believer. How do you see Christ in a believer? How do I see Christ in you today? Will you turn with me to Ephesians chapter 3, verse 14 and following. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

There's the paraclete. There's the one called alongside to help at work in the believer. To what end? Verse 17, that Christ may dwell, and the Greek says here, dwell thoroughly, dwell completely, be at home, dwell down deep in your hearts.

How? By faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know what? The love of Christ, which passeth knowledge that ye might be filled literally unto all the fullness of God. And if you think this is impossible, why now unto him who is able to do exceedingly abundantly above all that we ask or think. How do I see in a believer? How do I see him in you today? Why the outward, practical, shoe-leather, grassroots expression of the indwelling Christ is love.

That's what Ephesians 3 has just said. First John 4a puts it this way, God is love, therefore Christ is love, and Christ living in the believer expresses his life very simply, very practically, Christ is love. And so every time you express the love of Christ, you give those about to the opportunity to see the Father, to see the Son, by beholding Christ in you, for the fruit of the Spirit is love.

You see? There's a third answer to Philip's question as far as seeing the Father in our day, and that's verse 21 of John 14, he that hath my commandments and keepeth them, his word, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him. Here is manifestation, that's exactly Philip's question, Lord show us the Father. And the Lord said if you keep my commandments, if you keep my word, if you do what I say, he says you're proving you love me, and he that loves me shall be loved of my Father, and I'll come to him, I'll love him, I'll manifest myself to him.

Here's the word. When our Lord was on earth with his own, the Father was seen through the person of Christ, the words of Christ, the works of Christ. Pentecost and following, verse 18, verse 12 and following in our text, the Lord says after Pentecost you'll see the Father through works, the works of Christ in answer to prayer, the person of Christ living within the believer, and the words of Christ that you obey day by day as you walk with me.

The world today is crying, we want to see God, that is they're searching for something, they're seeking something, they're not putting it in that language. Some are, some infidels and skeptics and some sincere people. How do we see God in our day? Here's our Lord's answer, exceedingly important.

Show God by praying in Jesus' name and let people witness answers to prayer and see the reality of God in our day. Let them see Jesus Christ through the believer and see the Father. Keep giving the word and keep obeying that word.

People will see the Father. At the same time, he will manifest himself to us. And so that raises question number four, verse 22.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Judas didn't quite understand how the Lord could manifest himself to believers and at the same time the world not behold him, not see him. Remember verse 19, he had a little while, and the world seeth me no more. And here in verse 21, he that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father and I will love him and manifest myself to him.

Why won't the world see this? And Jesus answered, verse 23, if a man love me, as we've just seen in verse 21, if you really love me, he says he will keep my word, singular. The S should not be there. And my Father will love him and we will come, Father and Son, we will come unto him and make our abode with him, to the one who loves, to the one who obeys, to the one who keeps the word.

On the other hand, verse 24, in answer to Judas' question, not Iscariot, he that loveth me not keepeth not my sayings, and the word which he hearth is not mine, but the Father's who sent me. This is not for them. And as 1 Corinthians 2.14 says, a natural man receiveth not the things of the Spirit of God, their foolishness unto him, neither can he know them, because they are spiritually discerned.

Now there's a most precious truth here, beloved. Back in verse 17, Jesus says the Spirit's going to come and abide. In verse 20, he says, I am going to be in you.

In verse 23, he says, my Father will love him and we, the Father and the Son, will come unto him and make our abode with him. Are you ready to explode yet? This moment, then, if you are a true believer in the Lord Jesus Christ, your body is the temple of God the Father, God the Son, and God the Holy Spirit. That doesn't sound like being an orphan to me, does it you? Hmm? Doesn't sound like he's left us alone, does it? There's all the grace you disciples need, he says, but I'm bodily absent.

Why? Look what I'm doing. Oh, what encouragement. Now along with this glorious fact is the presence of the Trinity within the believer.

Here's that closing statement of verse 21, I will manifest myself to him. And the precious truth of verse 23, that if a man loved me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him. The Lord will manifest himself to those who obey his word, who love him.

I had a scare when I became 40, and that was that my life was half over. Of course, I should have gotten scared at 35, you know, three score years and ten, half of that. But all of a sudden, one time it dawned on me at the age of 40, son, your life's half over.

If God's going to use you, you better get with it. If you're going to make a contribution to your generation, better go. Life's half over.

That thought ever dawn on you at whatever age it dawned. There's a whole world out there. Now the big question I've been asking these years is, how does God do what he wants to do? How in the world do we reach a generation with the gospel? These greater works he's talking about here in verse 12.

How is it possible for, relatively speaking, a handful of Christians, though we number the millions, thank God, but how do we, a handful of Christians, reach a generation and every generation? Today, three and a half billion people. And more precisely, how do I, one individual, a member of the body of Christ, and a member in particular with specific gifts from God, how do I fit into all this? Where is my distinctive contribution in the body of Christ? And I tell you, I want the answer to that every day till the Lord comes. Oh, and verse 21 says, that he that hath my commandments and keepeth them, he's the one that loves me.

And he that loves me shall be loved of my Father, and I will love him, and I will manifest myself to him. You remember Psalm 103, he made known his ways unto Moses. Only his acts, as wonderful as they are, but only his acts unto the children of Israel.

And we want to know the ways of God, don't we? In missions we call it strategy. There's a book written called The Strategy of Missions. How God is working in our day.

How is his movement? What is his strategy to reach a generation for Christ? And I want to know as an individual Christian, what's his strategy for me? What's his place? What's his role in and through me? He says, if I'll obey him, if I'll keep his word, and hence love him, he says he'll manifest himself. If you love the Lord today, that's what you want, don't you? But remember the condition is the most demanding one, implicit, explicit obedience to the Lord. Special expressions of his love, if you please, for those who obey him, for those who love him.

He loves us all to start with, but somehow in verse 21 he says, he that loveth me shall be loved of my father, and I will love him. Why, he's already loved us enough to die for us. Here apparently is special expressions of love, special insights into himself, to his strategy, if you please, his ways as well as his acts, for those who meticulously obey him and love him.

That's what we need these days, isn't it? You see, he that is spiritual discerneth. He that is spiritual, he that's controlled by the Holy Spirit discerneth all things. O child of God, whether you today be six or sixty, seven or seventy, eight or eighty, he says if we'll obey him, we'll love him, he'll manifest himself to us.

And I'll repeat what we've emphasized a day or two ago, that the fact that you're still here means that God still has a role for you, is still a place, still a ministry. And it's exceedingly important that every single one of us knows exactly what God wants us to do in the distinctive contribution in the body of Christ, every one of us, till he comes. How do I get these answers? In prayer through the word, as I obey his word.

Is there anybody here today hedging? Anybody here today saying no? Anybody here disobeying in any area? He says, if you really want me to manifest my love to you and myself to you, you meticulously obey. The Lord says, I'll do special things for you. We know a family with two boys as different as days from night.

And the one boy was rebellious from the year one, born that way. Of course, all of us were born that way to a degree, but this youngster just insisted on expressing it from the year one. Always had to argue, always had to disobey, always had to take the opposite position, you know, just always had to be difficult and disobedient and rebellious.

Just the pattern of his life from the year one. And his dad was in every classroom he'd ever been in, almost, to see the teacher, you know, about this problem, that and the other. But then the next boy, oh, so

gracious, oh, so submissive, oh, so loving, oh, so obedient.

Just wanted to obey, just so wanted to obey. You know, the parents just somehow want to do something extra, something special for the second lad, because of the spirit of our text. He who keeps his commandments, you know, I'll love him, same principle.

The Lord wants to do special things, though he loves us all, he wants to do special things, express his love in a special way, manifest himself in a special way to those who meticulously obey him. Now the conclusion to this part of the discourse, verse 25, to the rest of the chapter. As we come to the conclusion, keep in mind the setting.

He started back in chapter 13 with a threefold announcement, my glorification through the death and resurrection, going back to the Father, I'm leaving you, and in my absence, spend your time loving folks. Question after question has arisen from the disciples, and our Lord has answered each one. Now he concludes, verse 25, first he speaks again of the Holy Spirit.

These things have I spoken unto you, being present with you. I've talked to you now, I've shared with you these glorious truths, but the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatever I have said unto you. Now remember, you don't get everything now, you don't fully comprehend everything I've said.

This is new truth to you, and all you don't, it isn't all registering yet, and I realize it, but on Pentecost, the Holy Spirit's coming, I'm faithfully going to send him, and when he comes, he's going to teach you these things, and he's going to bring to your remembrance everything I've said. Again, a reminder of the faithful, faithful, faithful ministry of God the Holy Spirit. And beloved, in these days, no matter what your set of circumstances are, no matter what the difficulties are, the problems are, the unanswered prayers are, he reminds us anew, after these glorious truths, the Holy Spirit is present.

The one called alongside to help is there. You can count on his faithful ministry coming along and aiding and helping, picking up the other end of the log. He's there.

You count on him, and he's going to take the things of Christ, and he's going to show them unto you. He's going to be your guide. He'll guide you into all truth.

He'll sanctify you through the truth, so daily be in the Word. Take advantage of these opportunities you have here at Park of the Palms, of being in the meetings and hearing the Word of God, the servants of God the Lord sends your way daily in the quiet place of your own home, in the Word, with a faithful teacher, the one called alongside to cause you to understand his glorious truths. Conclusion number one.

Number two, verse 27. Peace I leave with you. My peace I give unto you.

Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. While you've heard how I said unto you, I go away and come again unto you, and all this has troubled your hearts, the bottoms dropped out.

Why, if you loved me, ye would rejoice, because I said I'd go unto the Father, for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Conclusion number two. Peace.

The Holy Spirit, I remind you, says our Lord, is coming. I'm going to send him. He's there for every help you need.

But now, because of his presence in your life, peace, peace. My peace I leave with you. My peace I give unto you.

Not as the world giveth, give I unto you. Oh, let not your heart be troubled. With the announcement I'm departing, with the dismissal of Judas, with the announcement that Peter's going to betray me, don't be troubled.

Why, you ought to rejoice that I'm going away. We have the same problem at a funeral, don't we? Same problem. Why? What in the world will I ever do? My husband's gone.

My wife's gone. Here I'm lonely. How will everything work out? The bottom's dropped out of everything.

My mother used to tell, after the funeral she came home. She got up the next morning and she set the table for two. She said, never again.

You don't carry on after the home going of your loved one that way. And she said for three years before the Lord took her home, that there were times of emptiness that she could hardly stand. And my mother was a mature Christian.

I know another dear sister who went to the cemetery every day. That isn't the Lord's way. My peace I give unto you.

You're supposed to rejoice at my leaving. Why? I'm going out of this sin-cursed world. I'm going out of this context here where I'm despised and rejected of men in all the sin all about.

I'm going back to the Father. You ought to rejoice. Anyway, I told you I'm coming in spirit and I'm going to dwell within you.

I'm not leaving you comfortless. The Holy Spirit's coming. The Father's coming.

We'll all be there in spirit within you. Peace, peace, peace I leave with you. My peace I give unto you.

Not as the world give it. Don't go about it that way. Boy, you ought to rejoice.

Rejoice. Bottom hasn't dropped out of everything. We're not going to board up the doors and quit.

The problems are not insurmountable. They're not impossible. Why, the Spirit's coming.

I'm coming. The Father's coming. Anything else you need? That enough? Thou wilt keep him in perfect peace, whose mind is what? Stayed on thee, for he trusted in thee.

Trust ye in the Lord Jehovah, for in him is everlasting strength. My peace I give unto you. Be anxious for nothing.

But in everything, these situations where you think the bottom's dropped out and everything's gone to pot and we're through and we're washed up and that's the end of everything. Oh, and everything by prayer and supplication with thanksgiving, let your request be made known unto God in what? Peace of God, which passeth all understanding. My peace, you see, shall garrison your mind, your heart, through Christ

Jesus.

Why, you think the bottom's dropped out of everything because I'm leaving. My peace I leave with you. All right? That's for you.

That's for you, disciples. Now, what about the Savior? Verse 30. Hereafter I will not talk much with you.

We'll be here with you these moments. We'll see chapters 15 and 16, Lord willing, in the coming days together. Then he goes to the cross, resurrection, then only 40 days, and then to the Father.

Hereafter I'll not talk much with you, for the Prince of this world cometh. In this context, Calvary, in this context, the diabolical attitudes expressed in his meeting before Pilate and before the Sanhedrin, and then his being nailed to the cross. But he hath nothing in me, but that the world may know that I love the Father, and as the Father gave me commandment, even so I do.

I've been just telling you that while I'm leaving, I'm sending the Holy Spirit, and peace will be in your hearts. Now, conclusion number three, the cross. For me, I go to Calvary.

I want you to know ahead of time, this is not a victory for Satan. He hath nothing in me whatever, but I want the world to know that the thing I've been preaching to you and insisting upon in your life, I exemplify right now. I now set my face as a flint.

I now head for Calvary. As the Father gave me commandment, even so I do. Arise, let us go.

And from here he goes as they walk together. He speaks of John 15 and 16. He then is betrayed.

He then is tried. He then is crucified. And the greatest example of obedience to the Father in God's universe is Calvary.

You think you've got it tough being left behind with the announcement of my departure. I'm going to Calvary. And with all this in a matter of hours now, and the hours are brief indeed, he's still concerned about the troubled hearts of those he's left behind, having loved his own.

Let not your hearts be troubled. Peace I leave with you. With all this work, it'll work for me.

I'm heading for the cross. With all the confidence of the sovereign will and the sovereign purposes of God, and with all the confidence of dying there, offering myself through the eternal Spirit, he's coming alongside to help me too, giving me all the grace I need. And with peace and confidence and triumph and victory, he strikes out in obedience.

Shall we pray? We confess to thee this morning, our Father, we need this encouragement. So often we feel alone. So often we do not enjoy the sense and the blessing of thy presence.

So often we don't see thee, the Father. And we live and we act as if we were not indwelt by the Father and the Son and the Holy Spirit. We confess this awful sin of not living in the reality of the truth we've shared today.

Now we claim thy grace to look beyond ourselves. And we would behold thee as we move on into this day. And we would see thee in answer to believing prayer.

And we would see thee in one another as we behold the love of Christ. And we would see thee in thy word. And we would know that comfort and we would know that peace.

Thank thee for the example of thy Son. And we would go from this hour in utmost obedience to thee. Dismiss us with thy blessing.

We pray in the name of Christ. Amen.

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